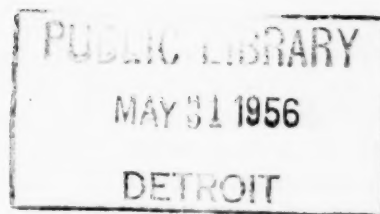


# CHRISTIANITY and CRISIS

*A Bi-Weekly Journal of Christian Opinion*



## New Hopes for Peace in the Middle East

Dag Hammarskjöld, the able Secretary General of the United Nations, has added to his already considerable diplomatic laurels by arranging a cease-fire between Israel and Egypt and thus averting the peril of a war in the Middle East between the new nation of Israel and Egypt, the leader of the Arab bloc of nations which, under its dictatorship, is spoiling for revenge over the defeat by Israel, a victory which established the new state. The danger of war is not permanently averted but at least there is an immediate though uneasy peace.

This consummation is encouraging, not only because a war in the Middle East might lead to a universal conflagration but because our nation has a special interest in the preservation of the state of Israel. That interest is not only dictated by national interest in a state devoted to Western democracy and surrounded by Islamic nations in various stages of feudal decay, but it also dictated by humane considerations. For the state of Israel is, whatever its limitations, a heartening adventure in nationhood. It has gathered the Jews of all nations, the remnants of the victims of Hitlerism and other forms of nationalistic persecution, and given them a home of their own. Whatever our political or religious positions may be, it is not possible to withhold admiration, sympathy and respect for such an achievement. This respect is naturally accompanied by concern lest the fancied security, achieved by an insecure and scattered people, should turn again into insecurity.

The uneasy peace achieved by Mr. Hammarskjöld is of course no final solution for the vexing problems of the Middle East. The security of Israel and peace in the region may have been made more hopeful by the qualified promise of the Russians to share in guaranteeing the peace.

But it would be made even more hopeful if the Russians, or rather the Czechs, would cease delivering arms to Egypt and if we would overcome our reluctance to give Israel arms. That reluctance is probably due to the fear that we have gone too far in our commitment to the new state of Israel and that we must do something to heal the breach between ourselves and the oil-rich Arabian world. Our present reluctance will not really heal the breach between ourselves and the Arabs, particularly not after the Communists have found a way to Nasser's heart through the gift of modern arms.

But all possible policies will not bring peace to the region if an entirely new and adventurous water power and soil conservation program for the benefit of all the nations is not undertaken which will overcome the poverty of the Arab world, decrease the Arab fears of the technical efficiency of the Israel state and bind the nations together in mutual enterprises. Long before the Second World War, the soil conservation expert, Dr. Lowdermilk, proposed such a program as the only solution for the problem. It has never been taken up by the nations. It would probably be inexpedient for America, as a nation, to undertake this program. It is a venture for non-official enterprise. Our foundations have been very resourceful in undertaking various welfare ventures in all parts of the world. Perhaps this is a joint venture for all the foundations working together. It has the advantage of combining both the intrinsic advantages of any such engineering project and the extrinsic advantage of laying the foundations for a more lasting peace in a region in which the whole world has a stake and in which we have the special stake of furthering the security of

a greatly victimized, scattered nation without buying that security at the expense of its neighbors.

An adequate project involving water power development, soil conservation and industrialization would require billions of dollars. It is a stupendous undertaking. But the costs would not be greater than another war. It would have various advantages. It would lift the economic well-being of the whole area and change the moribund agrarian-pastoral economy of the Arab states. It would help to absorb the refugees who are now rotting in their camps. It would mitigate the fears of the Arabs of a highly technical Israeli economy, and it would make the drift toward the East less inevitable.

It would above all give some security to a harassed people, driven to their haven from the four corners of the earth and now finding their refuge not a haven at all but a center of insecurity. It would also discharge some of the debt of the Western and democratic world to this outpost of democracy in the Middle East and it would partially discharge our debt to the Middle Eastern world for having thrust our unsolved problems upon them.

The advantages of such a bold plan are many and compelling. The question is whether there is enough initiative and imagination in the Western world to take this creative way out of a real impasse. The alternative is to wait for disaster or to seek to postpone it by shrewd bargaining about arms between us and the Soviet bloc. R.N.

### BAROMETER OF THE FAR EAST

FOR MONTHS the Russian weather-makers have operated in South Asia, the Near East, and Europe, permitting the Far East usually to escape the headlines. Few guns are fired in the Straits of Formosa, and neither side rates it advantageous to stir up a storm or even to predict one. Significant reports from Taiwan indicate that Chiang Kai-shek is replacing his old formula of "next year" with talk of "invading the mainland in five years," which is Chinese for cautious relaxation. The refugees from the mainland, fortunately for Christian and other relationships on Taiwan, are beginning to think of persisting association with the local majority. Yet the island remains heavily militarized and alerted day and night for Communist air attacks, while the basic build-up on the mainland quietly proceeds.

In North Korea and North Vietnam alike, the Communist regimes operate in bold, continuous disregard of the respective armistice agreements, contemptuous of the international supervisory commissions. No one can say whether new action is definitely plotted, or is tentatively provided for, or is substantially set aside. Is this only a brief lull for the weakening of SEATO and the wooing of Japan and the neutrals, preparatory to fresh Communist advance? Or do Russia and China desire at least a considerable period of peaceful trade and work on their economic problems? The barometer supplies no convincing data.

It is noteworthy that George Kennan, remarkable for employing upon foreign affairs a mind both informed and free, and most generous in his attitudes to the Russians as well as to the neutrals, finds Chinese trends characterized by "the most profound arrogance, inhumanity and obstinate error in the understanding of the Western world." Kennan favors American passivity on the issue of admitting China to the UN, but says China has grossly offended the United States, making normal relations impossible and requiring this country to keep forceful watch over its proper interests. M.S.B.

### THE SCROLLS AND CHRISTIAN FAITH

EDMUND WILSON is probably the most widely heard of several spokesmen for the position that the implications of the Dead Sea Scrolls may constitute a serious crisis for the historic faith of the Christian Church. This gives us an opportunity virtually unique in the life of this journal—namely, to affirm that *there is no crisis here!*

It is true that the scrolls are of the utmost value to scholars seeking to establish the original wording of the biblical writings, and they do throw new light on Christianity's historical background. They may necessitate revision of many previous ideas. (These matters were helpfully and soberly discussed by Walter Harrelson in our issue of April 30, 1956.)

But these are not the questions which have been most disturbing to lay readers of Mr. Wilson's book, *The Scrolls from the Dead Sea*, in which he suggests that the divinity of Christ and the claim that the gospel is grounded in divine revelation have perhaps both been overturned by what was discovered in some Palestinian caves. He thinks the recognition of historical antecedents and parallels to certain elements in the gospel and the awareness that Jesus

was intimately related to the culture in which he lived probably "have the effect of weakening the claims of divinity that have been made for him by the Church" and reduce the emergence of Christianity to "simply an episode of human history."

As a theologian, Mr. Wilson is a much better journalist. The scrolls have not, in fact, left Christian doctrine stranded in mid-air. These ancient manuscripts contain much new evidence concerning the origin of Christianity. But they do not contain any new *kind* of evidence. That Jesus and the church appeared within a definite historical setting has been a truism among theological scholars too long for them to be startled by its "discovery."

Among the leaders of many shades and varieties of Protestant theological thought there is virtual unanimity that God reveals himself to men through historical events—events in which faith discerns depths of meaning not visible on the surface, but nonetheless *genuine historical events*, subject to the same historical study and analysis and explanation as other events.

Concerning the divinity of Christ, the Christian position ("official" since 451 A. D.) is that he is not only "truly God," but also, and at the same time, "*truly man*." This is neither the place to elucidate why the church has always felt compelled to make this paradoxical affirmation, nor the place to indicate how theologians have attempted to render it intelligible. The point is simply that in contemporary Protestant theological thought there is virtual unanimity that the genuine humanity of Christ means, among other things, that he—like all men—was a culturally conditioned human being intimately related to his social environment. The doctrine of the Incarnation is that God was truly present and active in the *fully human* life of one Jesus of Nazareth. Mr. Wilson thinks this doctrine is undermined by "placing him and visualizing him in a definite historical setting." Far from undermining it, that is part of it (though only part).

Mr. Wilson will, however, have done the Christian Church great service if his utterances drive a substantial number to seek deeper understanding of the church's testimony to God's revelation of himself in Jesus Christ. A good place for the intelligent layman to begin such a quest would be D. M. Baillie's *God Was In Christ*. After reading the first chapter, in which a tremendously diverse group of theologians are called as witnesses to the unqualified humanity of our Lord, it is to be hoped that such readers would go on to finish this widely influential volume—and then somebody pass it on to Edmund Wilson. A.W.H.

## U. S. POLICY VIEWED ABROAD

*The following is reprinted from the editorial columns of The Guardian (January 12, 1955), a Christian journal of public affairs in Madras, India.*

Indian visitors to the U.S.A. are frequently asked why Asians often are at a loss to understand U.S. policy in the Far East. One of the difficulties is the statements of a highly political nature but couched in threatening military language, made by U.S. officials from time to time. The statement may actually relate to a matter of administrative detail but when reported in the press it gets the status of a Government declaration though it may be highly coloured by the individual's own views.

The U.S. Air Force Secretary said at Manila [recently] that the Chinese Nationalists in Formosa might be given atom bombs if the Chinese on the mainland attacked the island. He added that it would be most unwise for Communist China to attack Formosa. "We are out to make it unprofitable for the enemy to start a war." In ordinary life, this is similar to the spectacle of a man standing outside his doorstep, brandishing a stick and daring his neighbours to attack him.

Perhaps the Air Force Secretary was on consultations for strengthening U.S. military forces and those of her "friends." But it was not necessary for him to think aloud and hold out threats of atomic warfare. These statements are unnecessarily provocative and quite untimely when the U.S.A. and China are conducting negotiations at the ambassadorial level for settlement of all outstanding issues between them.

Many Asians find it hard to reconcile such unprovoked threats with the high ideals of the leading power among the democracies. It may be that such warlike statements are inherent in a system of alliances based almost entirely on military pacts. In recent weeks, Western commentators and politicians have been pointing out the tremendous "gains" the Soviet Union representatives have made in Asia with their peace-and-friendship talk across the barriers which the West has tried to erect with military pacts.

### Graduation Gifts

at the reduced rate of \$2.50 will bring an incisive commentary on current events to your friends and relatives as they are graduated from college or seminary. This thought provoking gift will keep them abreast of crucial issues in the world about them. (Mark your order as a graduation gift.)

# The Crisis of the Mass Media

MALCOLM BOYD

IN THE final analysis, a seminary became involved. Of course, it needn't have been a seminary at all; any church or chapel would have been all right. Yet the producer of the filmed TV dramatic show wanted the Union Theological Seminary chapel for the occasion because he felt it best fitted his taste and needs.

So the TV producer made arrangements for the interior of the Union Seminary chapel to be photographed for some important scenes which would be part of an Easter Sunday video drama on a major network for a major advertiser. The chapel needed to be filled by a congregation, and seminarians and their wives were not only asked to assist by being present, but also paid two dollars each by the sponsor for their help.

## Shotgun Wedding

The situation had all the potential earmarks of a *cause célèbre*. Indeed, so it became. Television brass, production personnel, technicians and publicists, passed through the portals into the quadrangled world of seminary life. They will not soon forget it, nor soon be forgotten. The Marco Polos from Madison Ave, took back strange tales (with which to regale guests over the luncheon table during a martini) of an evening of confusion, climaxed by the unplanned fiery destruction of a TV generator truck outside the chapel.

One had the complementary ingredients of a ringing publicity release: "... the triumphant wedding of mass media and the church." Yet this particular wedding seemed to have shotgun aspects and, in the opinion of many, should certainly end in the divorce court. A mass medium and a Christian community had come together. When the smoke cleared, what could one say about the meeting? What general issues might, perhaps, have been illumined by the incident?

Right off the bat, a number of persons within the seminary community felt a bit tarnished by the strange goings-on. After all, mass media are, by their very nature, so vulgar, so popular, so commercialized. And, that idea of paying students to be present in chapel as actors. Well! The program itself, on TV, was rather dreadful, poorly edited, just run-of-the-mill fare. But what could one honestly expect? These outrageous TV people, prostituting themselves (and the seminary com-

munity) for their "product." (We shall not call it art!) Should not the quadrangled world be spared this contact with such persons and situations from outside? Persons in this quadrangled world are called upon to love such outsiders, certainly not to like them; and as for saving them, if one insists upon carrying this thing that far, how would *you* go about doing it?

## Unbelievable Naivete

The relation of the church to the mass media is an area of crisis in the Christian missionary obligation toward the total culture. It is an area of crisis also for the welfare of the Christian's own soul. The Union Seminary incident points up the fact that mass media are about as simple as the problems raised by Billy Graham; one can be neither "for" or "against" them; one must think seriously about the different levels of meaning which they represent. We Christians have not even begun to plumb the depth of our "involvement" with the mass media. Unbelievable naivete best describes our reaction to the frankenstein-like techniques and gadgets which are pushing our lives around — and no one's life is excepted. Self-righteous withdrawal from, rather than *creative* involvement in, such a vital field seems surely to be a mark of sickness.

The educated Christian's essential naivete in relation to the mass media is clearly shown by the incident of the hucksters who dared to enter the Union Seminary chapel to photograph some scenes for a TV show. Did they, indeed, desecrate the sanctuary by bringing tools and techniques of the hucksters into it? Are pharisees in any age, to define for Almighty God either the boundaries of his holiness or the area in which his Spirit is sovereign? With lip-service and evil hearts do untold numbers of nominal Christians, quite without any such implements as TV equipment, desecrate untold numbers of sanctuaries in their life spans? For a seminarian to receive a couple of dollars to be an "actor" in a staged service of worship apparently can raise in him feelings of sin and remorse. It also reveals a shocking blind spot within an otherwise wide area of theological sophistication. The same seminarian assists in Sunday services in a church; he receives a fee to help pay for his education and for some other necessities and/or luxuries of life, such as movies, cigarettes and payments on a TV set. The same seminarian

Malcolm Boyd, active for ten years in Hollywood and New York as producer, writer and publicist in films, TV, radio and advertising, is now an Episcopal clergyman.

has a fine new church building going up back at home, built with dollars raised by the Wells fund-raising folk. The communion of which he is a member is inextricably involved in all the ambiguities of the economic system in which it presently flourishes. Should the seminarian return the two dollars (four dollars if he put in overtime) he got for TV acting to the high priests of the industry, and then go out and hang himself? Or should he apply the amount, with some degree of gratitude, toward his own costs of living while preparing himself for the ministry?

Do we strive in our "relevant theology," in classrooms and studies, for a Christian approach to, and involvement in, labor and politics? Do we differentiate the greys from the blacks and whites when we encounter them in these categories? Why, in regard to the mass media, are so many contemporary Christians prejudgmental, smugly self-righteous and inexcusably uninformed?

We have been floundering in the mass media world for some time, much longer than we honestly care to contemplate. Liston Pope, last year, said some things which had needed saying desperately. In *Christianity and Crisis* (Nov. 14, 1955), he wrote: "An impressive number of programs under religious auspices appear on radio and television listing. Are there any religious programs?"

### Implicit Witness

A work of art, as a very encounter of faith, may leave us caught up into (what C. S. Lewis has described as) "as unforgettable intensity of life . . . haunted forever with the sense of vast dignities and strange sorrows and teased with thought beyond the reaches of our souls." A medium of mass communication, without trying in any way to be "religious" or "Christian" (and, certainly, without advertising and promoting itself in such terms) may, indeed, be implicitly religious or even Christian. A "negative witness," discerned, interpreted and changed into "positive witness" often will do more to confront a non-Christian with the gospel than anything else can do. Such *prae-paratio evangelica* is an example of the application of the Tillichian correlation in terms of mass media.

An example of this *prae-paratio evangelica* is the stage play by Terence Rattigan, *Separate Tables*, which employs the imagery of separate tables in a hotel restaurant to depict, in a devastating way, human loneliness and isolation. J. B. Priestley offers us an excellent definition of hell

in terms of negative witness: "Hell . . . not fiery and romantic but grey, greasy, dismal . . . is just around the corner."

The mass media have often been far more effective than the pulpit in expressing man's realistic condition, in verbalizing questions which man asks within his own soul. The multi-faceted implicit witness in negative witness, needs to be redeemed in the sense of being correlated and fulfilled in explicit witness to the Christian gospel.

Inversely, an explicitly "religious" medium of mass communication may carry within itself an implicit refutation of its own claim. *Film Daily* (March 1, 1956) carried a story about a new "multi-million dollar production, *The Son of Man*, based on the life of Christ." This may well be a "religious" or even a Christian film, but it may as well not be either. We will make no preliminary judgments about it on the unimportant aspect of its subject matter; we shall wait to see what its motivation shows, and whether this Christ is indeed the Son of God and real man or whether he is a pharisaical sentimentalist with an emasculated message to proclaim.

### The Media's Own Evangelism

All TV and radio programs, all films, all newspapers and magazines, are theologically interesting and significant. This is an area of our deep involvement with the mass media which we are just beginning to discern more clearly. Our thought and action patterns are moulded by the media and by the very climate in which the media are dominant "taste-makers." As Christians, we are being evangelized continuously by the mass media more than we have ever thought of evangelizing society for Jesus Christ. The man or woman of today waits suspiciously for the clergyman, the politician, the journalist, the intellectual to open his mouth. What's his line? But the same person waits without suspicion for the "message" of Ava Gardner, Jackie Gleason, Frank Sinatra, and Marilyn Monroe. What's their line? Entertainment. Let's relax and enjoy it. Sure, go ahead; but don't forget how entertainment (like big business, like the cult of "Americanity," like communism, like any other rival religion) has a gospel and sacraments and its own "salvation."

We hear, so often, that the church must make up its mind whether it is going to "use" mass media or not. For some, this is the \$64,000 question. It is an oversimplification even to raise this question to the status of primary consideration. Our crisis concerns, not our probable use of mass

media, but our essentially deep involvement in mass media which characterize this age of publicity. For example, the mass media reach out to make new celebrities. This throws into bold relief the question of the church's deep involvement in mass media, commercial competition and high-pressure salesmanship. A *Time* Religion Section story, a *Life* layout, a TV program appearance of a retiring, introspective theologian, immediately make him a "celebrity"; and he is instantly caught up in the very process which he might be criticizing in his latest tome, as he writes within ivy-covered walls.

### "A Multi-dimensional Word"

Fundamentally, of course, our crisis stems from the fact of our missionary imperative which is integral to our calling as Christians. Our crisis is visible when one perceives the very pattern in which we as Christians are enmeshed: we are ourselves being evangelized powerfully by the very areas we seek to evangelize. Consequently, our most sincere attempts to "communicate the gospel" may be ironically and demonically enmeshed in tactics which are the result of our evangelization by secularism. Quite simply, our crisis has to do with the fact that the gospel which we are commanded by our Lord to communicate stands in judgment upon the means we employ to communicate it.

Communication, of course, is seen increasingly as a multi-dimensional word. Symbols are concerned as much as words. Actions are concerned more than words. "What you are shouts so loudly, I can't hear what you are saying." And so, we find in various parts of the world today startling, dramatic experiments in communication of the gospel. (In England, the "house-church" movement, and the industrial missionary work in Sheffield; in Greece, the accomplishments of Zoe and affiliated movements; in France, the liturgical revival, the activity of the priest-workers and pastor-workers, the varied attempts to break through walls of indifference; in Scotland, the Iona community; in Germany, the experiments of the *Kirchentag*.) The technical age in which we live ushers in no new basic forces: man remains the same, sin remains the same, God remains the same. Yet there is an acute problem, namely, that technical implements bring us closer together in technologically-induced togetherness, but we find we are not really closer in spirit. Simply being closer, but unchanged, only accentuates our determination to dominate one another.

### Media and Mission

There are a number of aspects to our job as Christians amid the welter of mass media. The most basic need is to reach a realistic understanding of the profound role which the media actually do play in our society, in order that our involvement may become genuinely creative within the *total* cultural context. However, thinking simply of the quite obvious ways in which avowed Christians confront the communications industry, one immediately recognizes several groups which stand in distinctive relationship to the mass media — and whose tasks, therefore, are bound to differ. There is the Christian audience. There are Christians engaged in the production of mass media work which is not explicitly religious. But there are two additional groups of Christians whom we shall examine a bit more closely by indicating some of the considerations which they must face.

There are questions to be put to the theologian: Do the mass media represent simply vulgarization, popularization, an area of mounting confusion with which you cannot cope? Is your theology not applicable to this major crisis in Christian life and communication? Have you nothing to say about the media which are, in fact, influencing and educating your own children, perhaps even more than their schools and churches? Translate your too-big words into words which the people of less education than you can understand, and speak to them. Help them to understand what is happening to them, to the world in which they (and you) live. What does God say about an alternative to 1984 and "big brother"; how may one aspire to an alternative, if there is one; what ought the church as *the church*, to be doing about mass media on their staggered levels of relevant concern to man?

There are other questions to be addressed to the "activist" Christian, the man who is producing more "religious" TV programs than have ever been produced before, the man whose "religious" publication has just broken records, the man whose new "religious" film is going to be one of the big dollar grossers of all time: What is a religious medium of communication? What is Christian communication? What are your own motives? Obviously, they will not be "pure" motives, but what are they? And are they offered, in their sinful condition, to Christ?

Let's take stock. We are, having been redeemed by Christ, called upon by him to go forth to con-

(Continued on page 72)

# MOVIES

## SHAKESPEARE IN DIMINISHED PERSPECTIVE

SO MUCH attention was paid to the possible impact of the television premiere of the film "Richard III," before an estimated audience of twenty-five million viewers, that very little comment seems to have been made on the relation of the film to Shakespeare's plan. The question is instructive, however, because the cuts which Sir Laurence Olivier made reveal much about the modern tendency to "de-mythologize" Shakespeare.

The principal character whom Olivier eliminates is Queen Margaret, widow of Henry VI. The principal scene cut, other than her scenes, is that comic dialogue between the two murderers of Clarence. The role of Henry, Earl of Richmond, who vanquishes Richard at Bosworth Field, while not cut, is pared to the bone.

The obvious reason for using the blue pencil on these parts of the play is that they are peripheral to the character of Richard. They do not affect the "plot." Therefore, to our rationalistic and psychologically-preoccupied age, the remainder appears sufficient. If the story is intelligible, and if the central character is interesting, nothing else is likely to be missed.

We may take it, however, that Shakespeare's audience was as ready as the modern to go home at a reasonable hour, and that Shakespeare did not add characters and long speeches for nothing. Although the character of Richard dominates the play, it does not hold the center of the audience's attention so unrelievedly as does the Olivier Richard.

Both Margaret and the two murderers, especially Margaret, provide a point of comment on the nature of the action taking place at Richard's instigations. The murderers do it comically. At the moment of crime, one of them is beleaguered by thoughts of "judgment" and "conscience." "The urging of that word 'judgment,'" he quakes, "hath bred a kind of remorse in me."

"What, art thou afraid?"

"Not to kill him, having a warrant; but to be damn'd for killing him, from the which no warrant can defend me." (I.iv.110-115)

By comic device, Shakespeare contrasts the ridiculous, impious acts now taking place with the power of justice on the day of the world's judgment.

Queen Margaret provides a point of comment on the action because she is, in fact, something like a chorus. She alone fearlessly and consistently denounces Richard. She hurls forth the prophecies which later will be fulfilled. She it is who tells us at the very height of Richard's power that "pros-

perity begins to mellow/And drop into the rotten mouth of death" (IV.iv.1-2). Above all, she leads the other two queens in that remarkable scene of patterned, almost liturgical lamentation (IV.iv.39-115; and cf. II.ii.66-88, also cut in the film) which in this play is Shakespeare's principal stylistic device for communicating the sense of an abiding order beyond the reign of horror which "the usurping boar" has promulgated.

The role of Richmond is even more important. Olivier could not eliminate him, but he gives him only one speech and robs him of his final declaration which had been couched in something like apocalyptic terms. Richmond clearly stands for divine justice. (Olivier has blessedly retained the prayer, "O Thou whose captain I account myself" -V.ii.108-117.) He arrives leading an army giving allegiance to heaven ("Then, in God's name, march!" -V.ii.22) at the very moment when "the swine" is entrenched in power "at the center of this isle," his mission being "To reap the harvest of perpetual peace/By this one bloody trial of sharp war" (V.ii.15-16). The ghosts of those murdered by Richard appear to him bringing supernatural blessing. After the victory, in which he slays Richard, he ends the play by reciting the history of past ills in the realm torn by internal warfare, the present moment of God-given victory, and his marriage to Elizabeth of the House of York, which will usher in an eternal reign of righteousness:

And let their heirs, God, if thy will be so,  
Enrich the time to come with smooth-fac'd  
Peace . . .

Now civil wounds are stopped, Peace lives  
again;

That she may long live here, God say amen!  
(V.v.32-33,40-41)

In the film the ghosts do not lend their blessing to Richmond, they only curse Richard. The leading warrior on the battlefield against Richard appears to be not Richmond but Lord Stanley. Richmond does not fight Richard face to face, but rather Richard is ignobly slain by the multitudinous hands of the common soldiery, who leave their lances in him. We see the writhing of the slain king. Then, without a line, Stanley crowns the Earl of Richmond. The last great speech, with its echoes of the heavenly reign of peace, is not heard.

The Olivier cuts all work to eliminate the vast universal-historical framework into which Shakespeare placed the figures of his play. What is left is mainly personal and psychological. The camera close-up has destroyed the cosmic theatre which gives significance to the moral acts of men.

TOM F. DRIVER

## The Crisis of the Mass Media

(Continued from page 70)

tinue his redeeming work in the world. The mass media are manned by *persons*, who have been created, like us, in the image of God. To reach persons, who are channels through whom we must work in evangelizing a total culture, one generally has to penetrate the institutions which encase them. Our evangelical task is cut out for us in clear gospel terms. The work will require the theologian to dirty his hands in a disreputable new field for him, and will require the sincere activist to call a halt, shake hands with the theologian and, having picked up some unbelievably needed pointers, move on again, but more slowly. We all need a change of pace, and we can learn what our own pace needs to be only from each other, in the dynamic power of God the Holy Spirit.

### CORRESPONDENCE

#### "New Look"

To the Editors: Your "new look" is very pleasing and certainly would seem to contribute to the clarity of content of your publication. I welcome, too, Dr. Brown's announcement that we may expect excursions into new fields on the part of your editorial staff; e.g., into the so-called "secular" realm, and this not limited to politics and economics. This should increase the number of great readers classified as "the man on the street," of whom I call myself one. . . .

Mrs. William W. Smith, II  
Poughkeepsie, New York

To the Editors: Congratulations on the new style of *Christianity and Crisis*. I have read faithfully and with much profit your issues from the beginning. One of its chief merits is brevity, and I hope it may never aspire to larger form and content. Its two or three trenchant, well-written articles are

all a busy layman can absorb amid the flood of print he must somehow scan. Because of this narrowed impact it penetrates more deeply than any other similar periodical. So more power to you.

Wayne Hanson  
Fort Wayne, Indiana

To the Editors: May I congratulate you upon the new format of *Christianity and Crisis*, and may I express my gratification, too, that you are extending the life of the paper. The reasons you give are most valid ones, in the light of the theology which you so eloquently [teach].

My only regret is the perpetuation in this title, as in the titles of so many other periodicals, of the word "Christian" as equivalent to "American Protestant." I know the difficulties that lie in the way of it being something other, but I know that you join with me in the hope that some day it will have a larger and more meaningful significance.

Rt. Rev. Edward G. Murray  
Sacred Heart Rectory  
Roslindale, Massachusetts

To the Editors: My first reaction to your "new look" was a refreshing sense of vitality. It is positively energizing.

I am not awaiting any second reaction, because I am entirely satisfied with my first. Thanks!

Verner Hansen, Editor  
Lutheran Tidings  
Los Angeles, California

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THE CRISIS OF THE MASS MEDIA

MALCOLM BOYD

SHAKESPEARE IN DIMINISHED PERSPECTIVE

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